175 to the Crimea and left his thirteen year old son Ṣafā Girāi in Ḳazān. The only original document that survives from the period of the principality of Ḳazān dates from the brief reign of Ṣāḥib Girāi: it is a decree dated Ṣafar 13, 929 (= Jan. 1, 1523), confirming a family as *Tarkhān's*, that is nobles freed from all taxes. The taxes are detailed so that the document is of some importance for the domestic history of the principality.

After vain efforts to come to an agreement with Russia, Ṣafā Girāi was driven from the throne by the Russian party in 1530; at the wish of the people it was not Shāh ʿAlī but Djān ʿAlī that was elected Khān; he was killed in 1535 in a rising of the national party, Ṣafā Girāi recalled and supported by his father Ṣāḥib Girāi, then Khān of the Crimea. The Russian attempts to restore their suzerainty had therefore for a long time no success; it was only in the year 1546 that Ṣafā Girāi was driven out and Shāh ʿAlī put in his place; but Ṣafā Girāi returned immediately after the departure of the Russians and held the throne till his death in 1549. He was succeeded by his two year old son Otemish, who was taken to Russia in the following year, christened by the name of Alexander and lived till 1566. The brief and cruel reign of Shāh ʿAlī ended with his banishment. Yādiyār Muḥammad, a prince born in Astrakhan, was summoned from the land of the Noghai to Ḳazān as Khān. The Grand Duke Iwan who had already conducted two unsuccessful campaigns (1548 and 1550) against Ḳazān now appeared before the town with a larger army; after hard fighting Ḳazān was stormed on Oct. 2, 1552, and all armed men put to death.

361 The conquered town retained its former appearance and its military importance under Russian rule for a long time. The town had ten gates and a citadel separated from the other quarters of the town by a ditch; the old wooden wall was replaced by one of stone in 1555. The town was then about 600 cubits (= a mile) in length and 500 cubits (1500 yards) in breadth. To injure the commercial importance of the city, the Russian government as early as 1524 had founded the annual fair at Nijni-Novgorod; at the same time merchants were forbidden to go to the fair at Ḳazān. Christianity was industriously preached. Ḳazān was the see of an archbishop from 1555 and later of a metropolitan. The immigration from Russia proper assumed considerable importance.

Little is left of the old town; a tower in the citadel still bears the name of the princess Sūyūnbigi, wife of Ṣafā Girāi (she was previously married to Djān ʿAlī and later to Shāh ʿAlī). Under the [668] influence of national Tatar movement the memory of this princess is kept green; in 1914 a biography of her appeared and a periodical for women is published under her name; but it is not definitely known when and how the tower received this name, and what parts date from the Tatar period and what from the Russian. During the xviii[th] century Ḳazān had lost all military importance and was easily taken — with the exception of the citadel — by Pugačev in July, 1774; there were then 2,867 houses in it. Even at this date Ḳazān was of much greater importance than Nijni-Novgorod as a centre of government and of culture. The university founded in 1804 became famous especially for its Oriental faculty (strictly the Oriental section of the faculty

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874 of history and philology). In 1855, as a result of the opening of the Oriental faculty in the University of St. Petersburg, instruction in Oriental languages in the university of Ḳazān was stopped and the library and other accessories for the most part brought to St. Petersburg.

Instruction in Muḥammadan languages was resumed in the university of Ḳazān in 1861. Ac-
161 cording to the census of 1897, Ḳazān had 131,508 inhabitants, in 1911 182,477, of whom 30,781 were Tatars.

113 *Bibliography*: Howorth, *History of the Mongols*, ii. 363—429; K. Tuks, *Kratkaya istoriya goroda Kazani*, Kazan 1817, reprinted in Kazan 1899; W. Welyaminow-Zernow, *Issledovaniya o kasimovskikh tsarʿakh i tsarevičakh*, i., 1863, *Trudi Vost. Ota Arkh. Obšč.*, vol. ix., German transl. by J. Th. Zenker, Leipzig 1867; G. Kentzeviċ, *Istoriya o Kazanskom tsarstve i Kazanskiy letopistsa*, St. Petersburg 1905, with survey of the literature; Ḥādī Aṭlāsof, *Ḳāzān Ḫānlighi*, Kazan 1914, mainly from Russian sources: on p. 133 text of the edict of Ṣāḥib Girāi (review in *Zap.*, xxiii. 421 *sq.*); P. Zarinskiy, *Otcherki drevnei Kazani*, Kazan 1877; M. Khudiakow, *Otcherki po istorii Kazanskago khanstva*, Kazan 1923. On the university see especially N. P. Zagoskin, *Istoriya Imp. Kazanskago universiteta*, Kazan 1902; W. Barthold, *Materiali dlia istorii fakul'tta vost. yazikov*, iv., St. Petersburg 1909.

(W. Barthold)

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